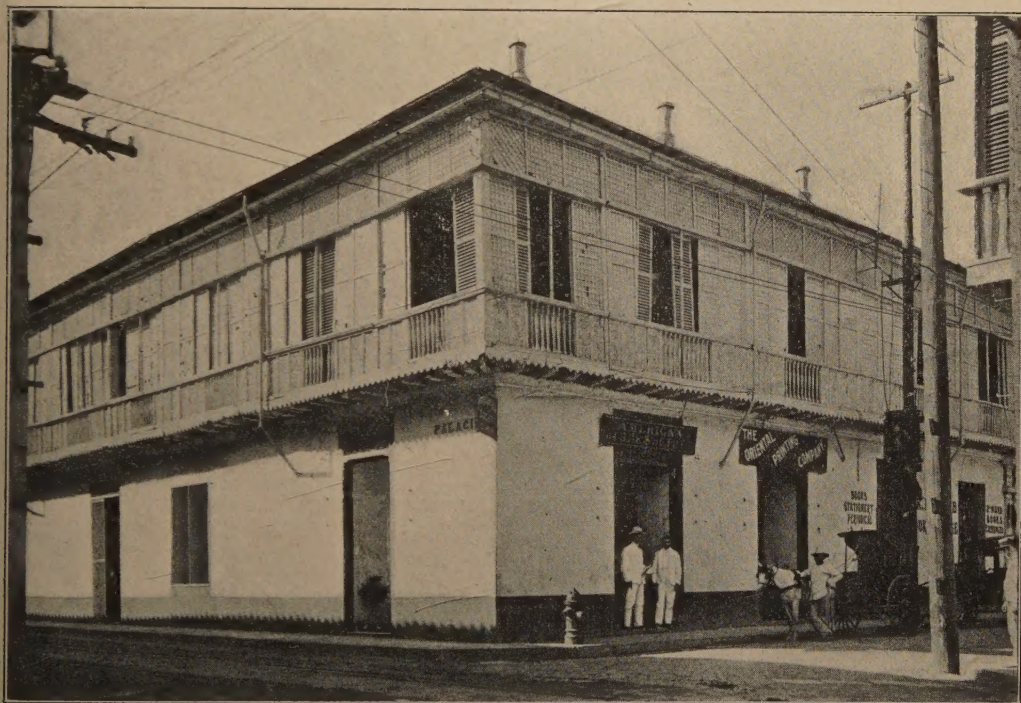


BIBLE SOCIETY RECORD

Rev J K McLean Aug 07
222 Batherton St



THE BIBLE HOUSE IN MANILA

Published Monthly
BY THE
AMERICAN BIBLE SOCIETY
NEW YORK CITY

I hereby certify this to be the first copy of
a new edition (5000 copies) of the first It. Reference
Bible finished this 3rd day of May, 1906.

EL Freyer
manager

الْكِتَابُ الْمُقَدَّسُ
أَيْ
كِتَابُ الْعَهْدِ الْقَدِيمِ
وَالْعَهْدِ
الْجَدِيدِ

معارف عمومية نظارت مجلہ سنک ۴ محرم ۱۰۲۱ و ۱۰ تیسان
۳۱۷ تاریخ ۵۶ نومبر و مختصہ سہ لغہ اولیٰ شد
مصلحتی آمریکان ییل شرکتی طبع شدن تسوہ اولہ رق طبع اولہ شد
Bible, 1st It. Ref.

وقد تُرجم من اللغات الاصلية وهي اللغة العبرانية واللغة الكلدانية
واللغة اليونانية

Title Page of the New Edition of the Arabic Bible

BIBLE SOCIETY RECORD

VOLUME 51

AUGUST, 1906

NUMBER 8

EDITORIAL NOTES.

WE present again the table of receipts from the four usual sources. June has not been as good a month for us as May, although the receipts are three times as large as for June, 1905; the increase, however, comes in legacies. For the first quarter of the year the total receipts are twice what they were for the first quarter of 1905. Here also, the increase is almost altogether in legacies. Gifts from individuals have fallen off nearly \$6,000.

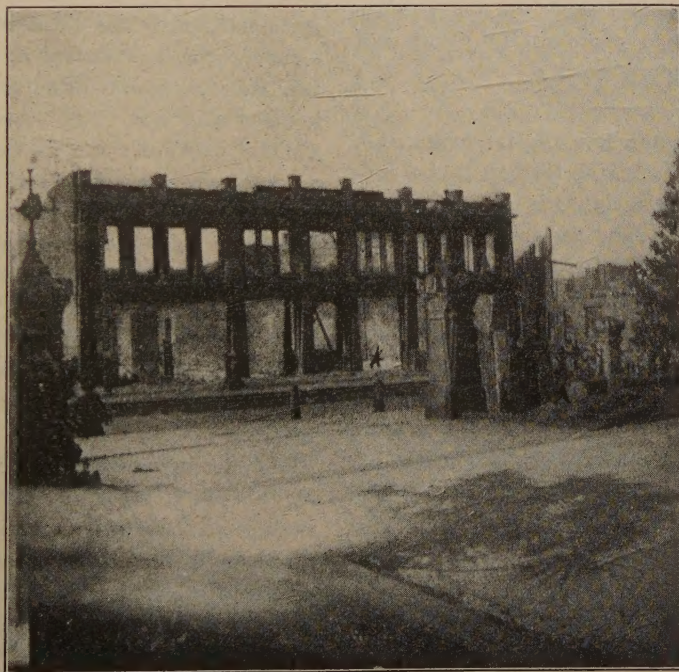
	June, 1905	June, 1906
Gifts from Auxiliaries.....	\$1,510 80	\$767 66
Legacies.....	1,275 00	14,034 78
Church Collections.....	1,285 48	965 94
Gifts from Individuals.....	1,613 28	1,866 15
	\$5,684 56	\$17,634 53
	April 1, 1905, to June 30, 1905	April 1, 1906, to June 30, 1906
Gifts from Auxiliaries.....	\$4,585 80	\$3,587 56
Legacies.....	3,648 81	40,963 27
Church Collections.....	12,168 44	14,838 66
Gifts from Individuals.....	11,741 69	5,830 76
	\$32,144 74	\$64,850 25

A MELANCHOLY vestige of bygone days is the picture which faces us of the California Bible House, ruined by earthquake and fire. The situation which faces the California Society is not unfitly symbolized by the present condition of their building. Not only was their building destroyed, on which a mortgage indebtedness rested, but several thousand dollars' worth of their books as well. Their annual statement, just issued, sets down the volumes circulated during the year at 4,168, at a cost to the society of \$676.60. To mission Sun-

day schools it has given 537 volumes, valued at \$90.36. This work has been done under the general direction of the Rev. Dr. John Thompson, Superintendent, who has for nearly fifty years been engaged in Bible work. Dr. Thompson, during the year, has sent out 800 letters, 12,000 circulars and reports, and traveled nearly 6,000 miles in the course of his superintendency.

With the new San Francisco, new opportunities will come, and in California, and on the Pacific Coast in general, there must be a new chapter in Bible work. The immediate need of the moment is a large supply of Bibles for San Francisco especially. We have already received a little over \$100 in special gifts for this purpose, and earnestly appeal to our constituency for more.

One auspicious circumstance deserves to be chronicled—the tablet on the Bible House passed through the disaster unharmed, bearing its message through the fire, "The Word of the Lord Endureth Forever."



SAN FRANCISCO BIBLE HOUSE AFTER THE EARTHQUAKE

THE printing of the Arabic Bible, as our readers will remember, was last winter saved from suspension by special contributions on the part of sympathetic friends. One of the contributors to the special fund asked us to let him have as a souvenir the

very first Arabic Bible that came from the press printed with the new appropriation. This Bible has

now arrived from Beirut, and we reproduce on our inside cover its title-page. This, by the way, in an Arabic book is where we would look for the end. At the top of the title-page is a certificate that this book is the first copy, issuing from the press, of the "first-font" Arabic reference Bible. The certificate is signed by Mr. Freyer, Superintendent of the Beirut Mission Press. The volume constitutes a unique and valuable souvenir of a good work, and our friends will doubtless be interested in the title-page.

THE Board of Managers recently authorized the printing of another section of the Sheetswa translation of the Bible, which has been forwarded to the Bible House by the Rev. E. H. Richards. It is expected that this will be sent to the field in the course of a couple of months, bound in cheap form for tentative use, to be then perfected and finally printed in permanent form. Dr. Richards, as we have stated before, is a Methodist missionary laboring among three million Sheetswa tribesmen in East Africa. He is pushing forward the translation of the Scriptures, among other multifarious labors. He wrote recently: "By actual count during the month of April our people preached the gospel to 38,120 people in sixteen stations. Eight more stations are not yet reported, but I think the full number actually reached now is 50,000 souls." Who will help us to aid this wonderful work?

A LETTER from the Rev. F. G. Penzotti, of Costa Rica, refers to the revolution now proceeding in Guatemala. He is not sure that he can enter the country, and has not heard from his family for nearly a month. This may seriously interfere with our work in that region. Mr. Penzotti reports that he has received from Guatemala, Salvador, Nicaragua, and Costa Rica, contributions to the Society on its ninetieth anniversary amounting to \$130.25 in the currency of the country. Mr. Penzotti was at the date of writing en route to Panama, expecting to be there about the first of July.

WE publish elsewhere some extracts from a letter recently received from the Rev. Dr. Bertrand, the honored Secretary of the Bible Society of France. For many years this Society extended its aid to its French sister by a liberal annual grant. Recently, under the heavy financial pressure which has curtailed our work, we have been obliged to forego this great pleasure, nor

is it clear that we can resume the practice. Has not France friends enough in America who will be willing to help us to do so? French Protestantism needs the strong right hand of American Protestantism more than ever to-day.

While the throng of summer tourists are treading the white fields of France, visiting its historic cathedrals and chateaux, few know the tragic story of French Protestantism and its still-continuing struggles to give the pure gospel to this great nation. France has now a Revised Version of the New Testament which is making its way rapidly, if we may judge from the letter of Dr. Bertrand. Lovers of French literature surely ought to help set the Bible on its rightful throne of supremacy, the "Grand Monarch" of books, whose dominion and prestige in literature must finally be acknowledged universally.

A NOTABLE recent publication is the New Testament as a volume in "Everyman's Library," under the heading of "Theology and Philosophy," as edited by Prof. Ernest Rhys (London, J. M. Dent & Co.; New York, E. P. Dutton & Co.). This adds another edition of the New Testament to the various modern attempts to give it its just place among English classics, and one worthy of all commendation. The book-making is of the finest—paper, print, and binding all showing delicate taste and thorough workmanship, and the book is pleasant to hand and eye. The learned editor, Principal Lindsay, explains in his preface that he follows the arrangement of books which he has used privately for many years, and the average reader may be a little startled to find the two letters to the Thessalonians first, and the other books as follows: Galatians, James, Corinthians I. and II., Romans, Colossians, Philemon, Ephesians, Phillipians, I. Peter, Mark, Timothy I. and II., Titus, Matthew, Hebrews, Luke, Revelation, Acts, Gospel of John, and his Epistles, Jude, and II. Peter.

Such an arrangement, which aims to be chronological, and to show in what order the New Testament came to its first readers, the editor frankly admits is partly conjectural, resting on a "consensus of conservative scholarship." It would have added to the reader's convenience if this order had been printed somewhere in the book. One wonders a little at the italicized statement of the editor in the preface that there are "at least ten different authors" of the New Testament. Who was the tenth? The chapter and verse divisions are omitted, and there are other de-

atures from the ordinary style of printing the New Testament which are judiciously made, which will make it a more readable book. The text is that of the King James version, with a few slight changes. There is a good list of English translations, and a "Prologue" consisting of a catena of choice and apposite quotations from the Gospels—a fitting overture to the fuller riches which it introduces.

Altogether the book is a praiseworthy effort to emphasize the Holy Scriptures as an integral element of English literature.

THE most beautiful object in Windsor Castle, says Dr. J. M. Buckley, is the thumb-worn and marked Bible which General Gordon had used for years, was with him when he was killed at Khartoum, and has been presented by his sister to the Queen. It now rests in a little cabinet in a hall through which every visitor to the castle must pass, and is a perpetual reminder of the value of one copy of the Bible to the devout Christian.

A JAPANESE paper describes with interesting detail a very pretty wedding ceremony at the home of the Rev. H. Loomis, 223 Bluff Street, Tokyo—that of the Rev. Prof. James Everett Frame of Union Theological Seminary, New York City, and Miss Jean Herring Loomis, the youngest daughter of our esteemed Agent. Among the large company who gathered were the American Consul General and wife, the Japanese Consul and his wife, and a number of Japanese officials. The ceremony was performed by the Rev. Dr. Loomis in a beautiful arbor of bamboo and white peonies erected on the lawn, and the bridal procession was preceded by two little Japanese tots, who unwound a white ribbon on either side of the procession as it advanced from the veranda to the arbor, strewing the path, at the same time, with showers of rose leaves. Altogether, the grace and beauty of flowery Japan seems to have been happily illustrated in this function. Prof. and Mrs. Frame, it is said, left in a perfect whirlwind of rose leaves. The executive officers at the Bible House beg leave to extend to the bride and

groom, as well as to Mr. and Mrs. Loomis, their very hearty congratulations and good wishes.

THE death of the Rev. Dr. Judson Smith, which occurred June 29, 1906, for twenty-two years Corresponding Secretary of the American Board of Commissioners for Foreign Missions, inflicts a loss not only upon the Congregational Churches and the American Board, but upon the whole body of American churches in their effort to evangelize the world.

Dr. Smith was born in 1837, graduated from Amherst College and the Oberlin Theological Seminary, and began his ministerial life as a teacher. He then became a pastor, returning to the teaching function as Professor of Latin and Literature in Oberlin College, then in Ecclesiastical History in the Seminary. He brought, therefore, to the Secretariat a rare preparation of mind and heart, and grew steadily in power, reputation, and influence among the churches—visiting the missions in Turkey, Japan, and China, and representing the distinguished society which he served on many public occasions in this country and abroad. Both as theological professor and missionary secretary he was known as an author, and for two years was editor of the *Bibliotheca Sacra* and its assistant editor since that time.

The relations between the American Board and the American Bible Society have been close since the very beginning. The "Haystack Prayer Meeting," soon to be commemorated, supplied initiative to both. The death of such a secretary as Dr. Smith is a loss, we might almost be pardoned in saying, equally to both societies, for at every one of the points where their activity coincided, Dr. Smith was always a sympathetic and highly intelligent friend to both. In one of his latest letters he said: "I may add what I have often said and written, that I do not know what we should do on the foreign field without the aid of the Bible Society—that it is an increasingly valuable auxiliary in all our work, and we entertain for it and its work nothing but admiration and gratitude."

The officers of the Bible Society can only express to their fellow laborers in the American Board their deepest sympathy in such an affliction as has befallen us all.

FOREIGN DEPARTMENT.

BIBLE WORK IN THE PHILIPPINES.

WE give below some extracts from the annual report of Rev. Mr. Miller, who has acted as Agent of the Bible Society since Mr. Goodrich left Manila.

The close of the sixth calendar year of the Philippine Agency finds the opportunities and responsibilities of this great field steadily increasing. We have passed the first years of reaction against the oppression of a régime under which there was no vestige of

religious liberty, and out of the fomenting conditions of revolution has come a steady demand for the unfettered Gospel and the open Word of God.

In February, 1905, the Society's Agent for the Philippines, the Rev. Jay C. Goodrich, left for his furlough in the States. After five years of sojourn in the islands, the change was much needed by both Mr. and Mrs. Goodrich. Since the above date the Agency has been under the supervision of the acting agent, the Rev. G. A. Miller.

The year 1905 has been marked by significant events in the Philippine Islands, and at its close we may say with assurance that we are facing a new era in the archipelago. History has been made so fast that no perspective is yet possible, but there are unmistakable indications that the commercial, social, and religious life of the Filipinos is to receive large impulses and make rapid progress toward a new order of national existence.

Increasing intelligence, widening opportunity, and hunger for truth are the chief characteristics of this formative period in the Philippines.

The Protestant Churches maintaining missionary work in the islands have had the best year of their history.

Every preacher, teacher, evangelist, and native helper of these churches is creating a demand for the Bible, and every month of such work is making that demand more intelligent and productive of spiritual good. There has never been a time when the Scriptures have been more in demand or more needed in the awakening life of this belated people.

Translations.

The curse of the tower of Babel rests heavily on the Philippines, and has greatly increased the difficulties of the task of giving the Scriptures to the people. The larger language areas have now been gone over with preliminary translations, and the total circulation has been remarkable, but the great work of reaching the common people has only begun. Our utmost efforts will be needed to keep pace with the progress of the Filipinos and to prevent the reaction against Romanism from becoming a stampede toward agnosticism and irreligion.

Additions to Stock, 1905.

The additions to stock from manufacture, direct and indirect, were 8,000 Testaments and 97,000 Portions, making a total of 105,000 volumes. The aggregate additions to stock from all sources were:

	Bibles	Test's	Portions	Total
Manufactured.....	8,000	96,500	104,500
Purchased.....	500	500
Transferred.....	232	889	4,500	5,621
Total direct additions.	232	8,889	101,500	110,621

Circulation.

The Christian Mission, with headquarters at Vigan,

has done good work in maintaining a native colporteur in the field under supervision of the missionary. The Rev. Messrs. Williams and Hanna have rendered excellent service, and we hope to extend this form of circulation.

Mr. E. A. Matthews has spent nine months in the southern islands distributing the Cebuan Gospels. He has put into the hands of the people some 36,000 Gospels and has opened the way for increased interest and demand for the new editions.

The work of the native colporteurs has been restricted during the closing months of the year, owing to conditions which have made it difficult to obtain satisfactory results by this method. Large and more satisfactory sales are made under missionary supervision, through the ecclesiastical authorities, and by our trained men in the field.

The Independent Catholic Church of Panay is very friendly to the open Bible and is anxious to put the book into the hands of the common people. Our colporteur, Mr. Prautch, has arranged with this body for the circulation of the 50,000 Gospels of the version referred to under the head of translations. The Presbyterians at Dumaguete will supervise for us the distribution of 25,000 Gospels and 5,000 Testaments of the same version prepared for their use.

Our office sales have been slowly but steadily increasing, and the general sales through different missionaries will show a substantial gain over those of previous years.

The disturbed conditions that have prevailed in several islands and some provinces have made it inadvisable to attempt to push the circulation in territories under military rule.

The total circulation in the year is somewhat less than in 1904, as will be seen from the following statement:

	Bibles	Testaments	Portions	Total
In 1905.....	610	4,004	103,287	107,901
In 1904.....	765	9,325	109,154	119,234

The sales at the depository in Manila show an increase of over fifty per cent in the number of Bibles sold, but a falling off in the sales of Testaments and Portions. The sales in the depository were 180 Bibles, 324 Testaments, and 82 Portions, making a total of 586 volumes.

We present with this more detailed reports of the almost exciting adventures and achievements of some of our workers.

Through the Provinces of Luzon.

(From the Report of W. P. Garvin.)

On Thursday, April 25, 1905, I left Manila for a trip of inspection of the work of the Filipino colporteurs in the provinces of Bulacan, Pampanga, and Nueva Ecija.

I first visited Guagua and then Bancal, where Señor Juan Macaspac, a Filipino local preacher, joined me,

and later picked up a company of nine Protestants, members of the Methodist Church in that town. From here our route lay by water, and the eleven of us had to crowd into two small *bancas*.*

We had proceeded but a short distance when the men began to sing, and, pointing to the natives on the shore, told me that they were Catholics and did not like to hear Protestant singing, but said that they enjoyed it themselves and hoped that some of the words of the songs might reach some of these people and bear good fruit. I had brought a supply of song-books with me from Manila, and we had some good singing. I could not understand the words of the songs in the native dialect, but the tunes were familiar, one song that impressed me being "Jesus, Saviour, Pilot Me," and as we glided over the water, it seemed very appropriate.

We arrived at San Antonio a little after dark, and

which we had left the night before. We were met by a number of natives who wanted more music and preaching, and, in order to prevent our leaving, they refused to carry our baggage until late in the afternoon.

At San Juan I had a company of over two hundred about me. My faithful native preacher again spoke to them. After talking for some time, we got away, but not until the hour was late, and it was half-past nine o'clock before we got back to Bancal.

Even at this late hour, nothing would do the people but more music, and the machine soon drew a large audience, which listened until 11.30 p.m., when I closed the "show" and made my bed on the soft side of a bamboo floor, in the midst of many most industrious mosquitoes, which did not have to light any lamps to find me.

The trip was a very profitable one, as I got the information for which I went, and the gospel was preached and the Word offered to many hundreds of people.

Northern Luzon.

(Extract from the Reports of Mr. Prautch, Colporteur.)

The journey of sixty-five days from Aparri, the most northern city in the Philippines, overland to Manila was interesting in more than one way. I traveled to the end of navigation on the Cagayan River by boat, and from there had my Scriptures transported by pack trains of buf-



INSIDE THE BIBLE HOUSE, MANILA

es I had my talking machine with me, I set it up about the center of the village and started it going. At the close of an hour's concert I had an audience of over two hundred and fifty people gathered about me. I then showed through a stereopticon a set of views of the life of Christ. After this the Filipino preacher spoke from the Bible, and about 10.30 p.m. we closed, tired and hungry. I made good use of the next forenoon, and gathered a big crowd with the phonograph. Señor Macaspac preached again, and many of the people came to us and said that they were anxious for the truth and wished that a Protestant church might be organized and a regular pastor provided.

We left about noon to return for our baggage,

faloes returning to the salt mines, while I walked on foot over the mountains into Nueva Viscaya, where in the towns of Solana and Bayambang I sold the last of the 18,000 Scriptures. From there I had two Igorrote men to carry my blankets and spare clothing, and guide me. We crossed the highest mountain range for six days, unarmed and unable to speak a word of the native language. I enjoyed the liberal hospitality of the so-called savages, feeling more secure than if in Chicago.

The incidents by the way would be interesting to recount. But I confine myself to Bible work. His eminence, Archbishop Aglipay, arranged matters so that I could accompany Bishop Ramon Farolan and two priests of the Independent Catholic Church on a trip to

*A *banca* is what would be called in America a "dug-out."

organize new churches in an untouched field. With 18,000 Scriptures I was treated as an honored guest of the party. What visions of the future I saw when I saw this bishop, in confirming hundreds of candidates, hand each one a copy of our Gospel instead of the usual candle, thus putting his approval and indorsement on our Scriptures. The people paid what they otherwise would have paid for candles, and the bishop's secretary would settle with me for the portions given out. Of course, it was easy to sell in an atmosphere like that. The importance of having an entrance for the Scriptures, with no opposition, but positive approval, cannot be overestimated.

We were together fifty-one days and nights. Either aboard the boat when in transit, or in the homes of the faithful when at towns, I was treated as an honored guest. I frequently heard the bishop explain my presence by stating that they were seeking to bring the Catholic Church back to the condition of the primitive church during the days of the Apostles, when the Scriptures were the rule of faith.

In Nueva Viscaya all the priests went over to the Independent Catholic Church, taking all the church property with them. It was no work to sell the 4,000 Scriptures. The *padre* sent the sacristans out while he insisted on my visiting with him and discussing the separation from Rome. I explained what Luther did in Germany, what caused the Reformation in England, and from various standpoints we examined the matter. This priest divided the books among the six towns, attended to the collecting of the money and handed it over to me.

Cebu, Panay, and Negros.

For two months and a half I was in Cebu and other nearby islands selling the new issue of the Visayan Gospels and Acts. I had the hearty co-operation of Bishop José Evangelista of the Independent Catholic Church, who is in charge of that diocese, and also of the Presbyterian missionaries. I then went to Dumaguete, Negros, by coasting steamer. This is the headquarters of the Presbyterian Mission and the seat of their college. I left 15,000 Gospels with the missionaries, and we had several conferences of all the missionaries and discussed all the features of colportage as applied to them.

A Bishop Buys Scriptures.

When the Scriptures were to be published in the Panay dialect of the Visayan language, I was sent to negotiate a sale of this edition to Bishop Narciso Hijalda, with whom I got intimately acquainted last year in Dumaguete. I learned at Iloilo that the bishop was at Ilog, and I went there in a small sailing boat in forty-eight hours and spent seventeen days with him. He signed a contract and arranged to pay \$125 in advance.

Besides selling 50,000 to Bishop Hijalda, I sold 25,000 to the Presbyterian Mission, as it always seems more nearly the plan of the Bible Society to confine its colportage to regions beyond and let the missionaries attend to the circulation in such places as have missionaries.

Mr. E. A. Matthews' Tour in Mindanao.

About the middle of the month of February, 1905, I came to Manila from Pampanga Province, where I had been selling Gospels for a few weeks, and was notified that I must go to Cebu immediately and take charge of some work which had been agreed upon between Mr. A. W. Prautch and the Philippine Independent Catholic Church.

The director of the Philippine Independent Catholic Church ordered me to play the graphophone at a dance, and I refused; then they refused to aid me in selling the Gospels. I wrote to Manila for permission to sell separate from their church, and agreed to take all responsibility. This left me without traveling expenses.

I began my work in Cebu by giving a lecture illustrated with stereopticon slides, then gave a few cinematograph moving views, and ended with a lecture on the life of Christ.

The captain of a small steamer ("The Delupaon") being present at one of the lectures, was so well pleased that he advised me to go to Mindanao, and assured me that I could do a good work there and interest more people. He offered to let me sign for passage and freight and pay for them when I was able, and in case I did not do well he would return me to Cebu and cancel the fares both ways. I accepted the proposition. I landed in Iligan, and began giving lectures and selling Gospels in the streets during the day, and when the "Delupaon" returned five days later I paid the captain what I owed him and had a few pesos left.

I then hired the owner of a sailing boat to take me to Cagayan and stop at all the ports we passed to advertise the lectures which I was to give on my return to Iligan. The first night about four o'clock I was awakened from a refreshing sleep and found everybody excited and preparing for a storm.

An American ex-soldier whom I had hired, and myself, aided the owner and his two helpers to lower the sails and row to shore in a small bay at Naauan, where we stayed until after the storm had passed and then sailed into Initao, where we stayed until nearly night. The owner of the boat did not wish to go any farther until the wind was favorable and strong, because he said that it was only a short way to a part of the ocean which is very dangerous. I persuaded him to try to pass, and soon we ran into a current coming mostly toward land, but dividing into whirlpools, which changed the direction of our boat so fast that neither the rudder nor sail would do effective work.

All hands were called to the oars, the sails lowered, and it was a life struggle to free ourselves from the current and return to the town. There we found an American (Mr. Mason), who volunteered to pilot us past that place. With a good wind and a smooth sea, we sailed past the point at which we had been the day before with apparent ease, although the waves leaped sometimes into the boat. Then the sea became choppy again. The waves were different from any waves that I had ever seen in that they were not long rollers, nor did they seem to be coming from any direction, but to have been born in the bottom of the ocean and jumped straight up, to burst and fall back over where they came from.

The owner of the boat ordered the cook-stove torn off and thrown into the water, the firewood, all loose boards, and anything else that could be dispensed with. It was the darkest hour of the night, a lot of decaying clouds covering the sky while we were working for life against the whirlpool, from which we freed ourselves just as daylight began to dawn.

The cinematograph part of my stereopticon outfit was missing, my slides were badly damaged, and my graphophone was in bad condition. The lectures would be no longer attractive, and as I had depended on these to pay expenses, I was nearly disheartened. However, I went on to Cagayan, sold all my Gospels to the priest of the Philippine Independent Catholic Church for enough money to pay the hire of the boat and a little pocket change.

I repaired the slides as best I could, gave lectures two nights in Cagayan free, and got some recommendations from the governor, the president of the town, the postmaster, some Americans, the treasurers, the superintendent of schools, and the *independiente* *cabadre*.

As I went back to Iligan I delivered the lectures and sold some books which I had left on my way up, arriving in Iligan without another mishap. I rested two days in Iligan. Mr. Casperson borrowed a small boat, and we rigged up a sail, using my stereopticon sheet, loaded my books into it, and sailed toward Misamis late in the afternoon. We went near the shore, but they refused to allow us to land because there had been three deaths that day among the soldiers, and the camp was under quarantine for cholera. They advised us to go back to Iligan and get water. I thought that we could get water in some river on the route, and they informed me that it was too dangerous to go ashore on the Moro coast.

We sailed all night, keeping a long way off from the Moro coast.

The sun was very hot and was getting hotter, when something happened so suddenly that neither Casperson nor I could decide what it was. The sea had seemed comparatively calm for some time; but all at once the boat turned over on its left side and spilled us into the water—boxes, books, and everything.

The mast lay in the water and was sinking. When we got over our surprise, I swam to the top of the mast, dived for it, and did my utmost to bring it to the surface again. I had it near the top of the water when I came up for breath, and saw that Casperson had climbed upon the outrigger of the right side of the boat and, by swinging outward, was drawing the mast up. I went over and helped him and we soon had the boat righted.

We swam around and collected whatever boxes, valises, and clothing we could find, dragged them to the boat, secured them, then went to search for our paddles, only one of which we could find. The remaining three or four miles to shore was slow, tedious work, with only one paddle and a water-logged boat. As we could not get the box of books nor my trunk into the boat without upsetting it again, we tied them with ratan withes and dragged them behind, taking turn about at rowing and dragging.

The hostile Moros were on the beach making some kind of signs, which my companion said meant war, so we found a rock about half a mile from shore on which we landed and dried some of the water out of our things, dipped the boat dry, reloaded everything again, and started again toward Misamis.

By two o'clock we were in Misamis Bay; a slight wind was blowing, and we started straight across the bay to the town. The wind grew stronger and stronger until, if we kept on our course, the boat was sure to founder; so we squared her directly before the wind, gave her full sail and went flying toward the nearest shore west, and came ashore at the *barrio* of Loculan at nearly sunset.

Here we found an American, a private school-teacher, who had a hemp ranch, and was married to a native woman. My companion and I were both barefooted, in our shirt sleeves, wet and hungry. He saw our condition and told us that some food would soon be ready for us.

Meanwhile he introduced a *consejal* (the chief of the *barrio*) to me, who begged to thank me for allowing myself to be blown ashore in his *barrio*, and would assure me that my books would be sold whether wet or dry, and that I need not canvass the town. He did that himself, and delivered to me the next morning 15.60 pesos before eight o'clock.

The next morning the priest of the Philippine Independent Catholic Church called a tailor to take our measures for trousers and shoes, to which we protested, but to no effect; so we were soon supplied with trousers of good, strong, though cheap, material, and cloth shoes with rope bottoms (*frogates*), which were very easy on our sore feet. The priest informed me that he would take all the books that I had left on hand in Loculan and forbade me to sell any more of them, as he considered them his. I sent some telegrams to Manila for more Gospels, went with the priest to Loculan to get the books, stayed with him

two more days, and then returned to Iligan with something more than 60 pesos.

INCIDENTS FROM MISSION WORK IN RIO DE JANEIRO.

OUR Agent in Brazil, the Rev. Mr. Tucker, has been deeply interested in the efforts to evangelize the laborers employed in the new public works in Rio de Janeiro, adding this to his labors as Bible Agent. We therefore make room for some incidents of this most interesting mission work:

Several months ago we gave some account of the development and progress of our Bible work among the thousands of laborers engaged on the new port works and city improvements now going on in Rio de Janeiro. It was then stated that a large, centrally located hall was greatly needed for the purpose of gathering together these men and their families for instruction and worship. Christian friends connected with some of the large improvement schemes and others desirous of doing something for the evangelization of the masses in this city, placed in our hands the amount of money necessary to furnish and pay the rent of a desirable hall for eight months until December 31, 1906.

Missionaries, the Bible colporteurs, and other Christian workers volunteered to take active part in the work of the mission. Printed invitations and announcements were freely distributed, and large numbers of attentive hearers have attended the services. After we had held a few services an hour was appointed to meet for personal conversation all who might be interested to inquire more perfectly the way of salvation. Among those who came were two young men who had never read the Bible. They had received invitations and had attended the preaching services two or three times. They had a number of questions to ask and expressed a desire to read the Word of God. Of course, we were glad to furnish them with copies. We are praying that as they read they may be enlightened and converted to Jesus Christ.

One of the Bible-women, accompanied by one or two other sisters, started out to visit the women and children who had given their addresses and who had expressed a desire to have them come to their homes. Those visitors one afternoon entered one of the *estalagens* (large courts around which are built twenty or thirty small houses), and were soon directed to the house of a woman who was known to have a New Testament. They received from her a most cordial welcome and then heard her relate with thrilling interest the story of how she was led to buy and read the Book. She told them that some months ago she became very much concerned about Purgatory. Having heard people speak of a sacred book called the New Testament of our Lord Jesus Christ, she said to

her husband that she knew of a store in the city not far away where this book was sold, and that she was going to buy one to see what it says about Purgatory. She had bought the book, apparently from our Bible store, and had read it through more than once, but to her great surprise found that it does not contain one word about Purgatory.

When our men were out one evening distributing announcements of the meeting, one fell into her hands. It read something like this: "Central Hall, Rua do Acre No. 17. Meeting to night at 7.30. Discourse and music. Entrance free." She said to her husband that she felt sure the discourse would be based on that book she had been reading, and that she was going to hear it. He tried to persuade her not to go, but she did attend and returned home greatly delighted and more deeply interested than ever. She told the visiting sisters that she was trying to persuade her husband to go to the mission hall. They had a most interesting visit and a long conversation with her. She has talked and read to others in the *estalagem*. That evening when her husband came home from work she told of the visit of these ladies and got him to promise to go with her to the services that night. As they sat and listened eagerly to the message, her interest for him was so marked as to attract the attention of the preacher and other workers. Their children were sent the following Sunday to the Sunday school we were organizing, and now the whole family and many of their neighbors are being led to the knowledge of the Word and to Christ Jesus.

The subject for consideration at one of the evening services was the story of Christ's opening the eyes of the man born blind: John 9. A drunken man, who heard the reading of the story and the first part of the sermon, now and then interjected remarks. One of the assistants in the work tried to keep him quiet. Finally he left the hall, but by and by returned leading in a blind boy, whom he stood against the wall in the rear. He then called my attention and pointed to the boy, murmuring something, as much as to say: "Here is a case; now let us see 'the works of God made manifest in him.'"¹ One could not help being amused, and it required some effort at self-possession in order that the sermon be not interrupted. I made no reply to his remarks at the time, but after the services took occasion to speak with the blind boy and the drunken man, pointing them to the all-powerful and merciful Saviour. The man for the moment became serious and begged pardon for any offense he might have occasioned. We are praying that both of them may be saved from spiritual blindness and that the man may be delivered from the fiend of strong drink.

One of the Bible-women has charge of a large class of poor children who are deeply interested in hearing her relate Bible stories. They quickly learn the gospel hymns for children and sing them with great

light. These children are from the poorest families and from the very slums of the city. It is remarkable how their young hearts respond to the love and tenderness of the gospel message and influences. A few evenings ago, as the teacher was on her way to the school, several of these boys from the slums had gone a few blocks away and were seated on the curbstone where they knew she was accustomed to pass. When she came in sight they ran to tell her of one of their number, a poor little fellow, who had been knocked down and run over by a light vehicle. Of course, she went as soon as possible to visit him, and was delighted to find him doing fairly well.

The work becomes more interesting all the time and is full of promise.

A STORY OF THE SPANISH BIBLE.

THE Rev. Frank Mawrs, the missionary of the Baptist Church in Granville, has sent to us through Mrs. Hamilton a little incident of Bible work:

In either 1867 or 1868 the American Bible Society sent to Mexico a consignment of Spanish Bibles. A part of these books came to the Rev. Tomas Westrup, of Monterey, an Englishman who had been in Mexico from his early youth and but recently converted; and who was at that time a member of the Baptist Church

and working under appointment of the Northern Home Mission Board of that denomination.

In 1868 young Westrup, with two or three native converts, made an extensive mission trip into other states, preaching, selling, and distributing Bibles. They had a dangerous trip and suffered many hardships and persecutions, not only from fanatical Catholics, but, like other travelers in Mexico at that time, were constantly menaced by roving Indians and murderous bands of robbers. This mission-colporteur party came into the state of Durango, then and yet one of the most fanatical parts of Mexico. Before leaving the state a Bible was sold in one of the out-of-the-way towns to a Mexican ranchman and miner. This book was hidden from the man's family and priests, he well knowing that it would be destroyed should it become known that he had such a book in his possession. Before his death he gave the Bible to his daughter, who in turn, after her marriage, showed this coveted yet forbidden possession to her husband, who began reading its precious pages, his soul little by little absorbing the priceless treasures found within its covers.

Thus was the gospel seed being sown by this book—a sowing that should eventually bring forth an abundant harvest.

In 1903 a native unordained brother, working out in the mountains in a field some seventy-five or more



COLPORTEURS SELLING BIBLES IN MEXICO

miles distant from the city of Durango, called upon the writer to come out and baptize some believers. This we did, finding the candidates to be a husband, wife, and two daughters—the former being the same person that had received thirty years before the Bible, still in their keeping and their most honored possession. They had become converted from reading, and studying, and praying over the truths found in this precious book, and had sent to a distant town for this native brother to come and preach to them.

Other visits have been made to this mountain home; other neighbors were invited in to hear the gospel story, and thus other conversions and other baptisms. Finally, on March 11th of this year, it was our privilege to baptize twenty-three converts, following which, with these and others previously baptized, we organized a church of thirty-nine members. The church called its pastor, has preaching every Sunday, and gives promise of great usefulness in the future.

Now not everyone baptized out there, not every member of this church out in the mountains, was brought to a "saving knowledge of Christ" by reading this *one Bible*. Many more Bibles have been sold there by other colporteurs and native brethren. But this *one Bible* sold by Brother Westrup and his company of helpers thirty-eight years ago, has been as a bulwark—has been as the "light that shineth," more and more unto that "perfect day." Its readings brought souls to trust in its promises, brought them to know Christ, made them to want to obey Christ's commandments. They in turn talked to others; the others read its precious story, and so now in that aforetime saint-worshipping community there are two score or more saved and working Christians.

THE BIBLE AMONG KOREANS.

AFTER nearly two years in the homeland I have returned to the work in Korea with a greater determination than ever to push Bible work. I know it pays, and, as I want to get the greatest possible results from my opportunities, I have decided to have as many colporteurs as possible, and to count no effort too great spent in the service of working with them and superintending them. Let me give you a couple of concrete cases of the value of colportage work.

Eight years ago there was not a single person who claimed to be a Christian within many miles of here. Believing that the best way to bring the Light into this mass of heathenism was to sell Gospels, I employed a man to do this work (he had to be imported from another part of Korea), and spent much time going around the country with him.

This man, Kim, one day found his way into the village of Chang-chu-ton. He had no better reception there than elsewhere. He sold just one book and passed on his way. Four years had passed and a man

is visiting some of his relatives in that village. They thought he was peculiar, and wondered why, with bowed head and covered eyes, he should sit still for some moments before eating. An explanation was asked for. They wondered as he replied:

"There is a power that creates the grain and gives the rain to make it grow. This power is God. I am a worshiper of God, so I thank him for the food before I eat, for I take it as a gift from him."

With this as a starting point he went on to tell them about Jesus, who saves people from their sins, and was interrupted by the interjection:

"What, do you belong to the Jesus doctrine?"

"Yes," said he.

"Some years ago we bought a book from a 'Jesus man,' but we could not understand it."

The landlord then went to one of his outhouses and, from where it was hidden above the rafters, brought a book to his relative. The book was a Gospel. The Christian read some passages from it and explained their meaning. They were interested and decided to study the book for themselves.

Such was the beginning of work in that village. There is now a flourishing church, and there are but three houses in the village that do not contain Christians. I do not hesitate to claim that the work at this point is the direct result of the selling of one book there some years ago.

The second case I wish to tell you of is of some people living in another province at a distance of about 110 miles from here. I was visiting in that province and heard that some people who lived away up in the mountains were Christians. I procured a guide, and, after a long and dangerous climb, came upon a cabin sheltered just under the highest peak. The people live up there by growing a certain root that is very highly prized for medicinal purposes. To say that my reception was cordial is to but feebly express the experience. This was the first missionary ever to come near them, and they were simply delighted.

They told me that they had been praying for years that God would send them someone to teach them more clearly the Way of Life. They first became interested through a copy of St. Matthew's Gospel a *Ko Mok-sa* had given to the father when he went to have a look at the foreigner's house in Songdo. When they realized that I was that very *Mok-sa* [pastor] who lived in Songdo eight years ago their delight knew no bounds.

Though shut off from the world yet the Light has reached them through the Bible Society making it possible for me to give a few books away. God bless the Bible Society.

C. T. COLLYER.

BIBLE WORK IN CENTRAL AMERICA.

THE following words from Mr. Penzotti, of the Central America Agency, carry the reader

to the midst of the strife—actual strife—over the question whether men may or may not read the Bible:

"The light and darkness are incompatible—hence constant and tenacious strife between them. Whose will be the victory?" We have the answer in Psalm 126. This Psalm has been a great blessing to me on many occasions, especially verses 5 and 6. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I will now add to the already long list of evidences of the power of the Word of God. I have just received a letter from our good brother and correspondent in San Salvador, Mr. R. H. Bender, relating what the Lord has done by means of a borrowed Bible. A dear native brother there, having left his home and all worldly interest to follow Christ to dedicate his life to the Lord, carrying the written Word, and also orally, from town to town and from house to house, has given proof of his zeal and blessing. Among others, he visited a town called Pinuelos, where they struck him on the head with a stick for having brought the Bible there. God richly rewarded his sufferings, because, after having lent a Bible, it was used by the Lord for the conversion of forty souls.

Our good brothers in the north can hardly imagine the many and constant difficulties which we have in these countries, where Romanism has had absolute dominion and where every inch of ground we gain costs many efforts and frequently sacrifices. But the victory is sure. The number of conversions in the five Central American republics is daily increasing. We do not want to be optimists nor pessimists. The history in the thirteenth chapter of Matthew is as practical to-day as the day when our Divine Master pronounced it. Among the many weak and inconsequent, there are those who have put their hand to the plow and do not look back, and others bearing their crosses not only to the foot but to the summit of Calvary. They are not all beggars, nor following Christ for loaves or fishes, but are learning to give for the cause of Christ, not only their tenth part, but I know of some cases where they have given twenty-five per cent of their earnings and also their personal services. Yes, "your labor is not in vain in the Lord."

PERSIA VIA TREBIZOND.

BECAUSE Japan smote the Russian Goliath in his forehead, the whole great body of the giant has been convulsed. Hence the Caucasus, in the extreme west of Asiatic Russia, is no longer passable for goods going to Persia from the Black Sea coast. Hence, too, the American Bible Society at New York can no longer send boxes of Bibles to Persian missionaries by the route of the

Caucasus Railway and the Caspian Sea steamers, but has to seek a new route for its books. When one has traced half around the globe the causes of this dislocation of the long freight routes of the American Bible Society, one has discovered one more reason for pressing Bible work: All nations suffer when one suffers; all are one in interest and in character, and all alike can be helped by the one universal Book of stimulus and comfort.

The new route by which Bibles are to go to Persia is by Trebizond, an old Greek city founded three years before Rome, and now a Turkish city of 40,000 inhabitants on the Black Sea. We give a picture of the Greek Convent of the Holy Virgin on the slopes of Mt. Mela, near Trebizond. It is a wild looking place, and is thoroughly typical of the land through



THE CONVENT ON MT. MELA
Near Trebizond, Turkey

which the caravans carrying Bibles have to go. In Trebizond one can take his pick of pack horses, camels, or heavy freight wagons to carry merchandise as far as Erzroum, 120 miles away. But if the goods are to go, like our Bibles, to Persia, they cannot go in wagons, for roads turn into goat tracks a little way beyond Erzroum. Either on pack horses or on camels, the boxes must be loaded in Trebizond and committed to the tender mercies of the Kurdish muleteers. Then they will disappear among the mountains and will next be heard of when they reach Urmia, a month or more after leaving Trebizond.

The wild mountains suggested by the picture rise almost from the very edge of the sea at Trebizond.

Range succeeds range in the space of about fifty miles between the seacoast and the lofty Armenian plateau. All these ranges have to be climbed by the caravans. At one of the passes the road is fully seven thousand feet above the sea. One does not wonder that our Bibles going to Persia by this route will travel at the rate of only about three miles an hour. When we come to think of it, it is wonderful that the love of Christ constrains American Christians to face such troubles and fatigues with patience and persistence. But then everybody helps send on the Bible. Here is the message just received from Mr. Crawford, the American missionary at Trebizond: "It will give me pleasure to forward the six cases of Scriptures to the Rev. W. A. Shedd, at Urmia."

AN APPEAL FOR THE BIBLE IN FRANCE.

OUR readers will be interested in the following letter from Dr. Ernest Bertrand, of Paris:

BIBLE SOCIETY OF FRANCE,
48 RUE DE LILLE, June 12, 1906.

I sent you a few days ago the People's New Testament (Revised French Version) which has just appeared. This revised version has been received with a sort of enthusiasm in all countries where the French language is spoken. The Roman Catholic populations especially call for it very much, because the language and the style of this translation is clearer, easier for Roman Catholics to understand than our old traditional version of Osterwald. Many Roman Catholic priests *have adopted our revision* and are circulating it in their churches.

France at this time is at a turning point of its history. Since the separation of Church and State, many Roman Catholics are turning toward us and ask of us Gospels, and more especially New Testaments, as you may see from a portion of a letter which I enclose from Abbé Hutin, the Roman Catholic *curé* of Culey, who has just separated himself from his Romanist bishop and founded an Anti-Papist National Catholic Church.

We are still 3,000 or 4,000 francs short of covering the expense of this new edition of the Testament. We beseech your great and generous Society to come to our aid in these circumstances. We have a deficit in our society funds of more than 30,000 francs, but we do not ask anything for this. We only ask you to aid us to snatch France away from the Papacy by giving us for the expenses of the New Testament a very modest grant of \$500 or \$600. With this moderate subsidy we shall circulate immediately in all Roman Catholic regions which are inclined to reform, 8,000 or 10,000 of these New Testaments (the popular edition) which are so much appreciated by all our friends and also by the liberal priests, of whom

more than twenty have now decided to march by the side of Abbé Hutin.

If your committee prefers to, we will publish, with the sum it sees fit to grant us, a special edition of the New Testament, causing to be printed on the first page, "Edition published at the expense of the American Bible Society."

I hope that your committee will see fit to make us at least a small grant in aid, say \$500, and I beg you to receive the assurances of my cordial and devoted regards.

ERNEST BERTRAND.

P. S.—Your *Record* is very interesting. We always read it with the greatest pleasure.

ENCLOSURE.

(Translation of part of a letter from Abbé Hutin to Dr. Bertrand.)

CULEY, BY LOISEY, June 6, 1906.

Dear Sir—Your letter of May 31st brought me great pleasure, and if I have not answered it before this, it is because of the wish to await the New Testament of which you mentioned the dispatch. I received the package last evening, one day late because of a mistake in the express company's leaving it at the wrong station. I thank you heartily for this new proof of your kindness toward us. I immediately examined this New Testament and I admire very much its convenience. The printing is clear and very readable, the form is handy, and the headings are admirable summaries of the various divisions and subdivisions of the Holy Word. If I speak out all my thought, I prefer this edition to the portions of the Gospels and of the other Scriptures which I have already distributed on all sides. I prefer it for this reason, that it is more useful for believers to have the whole New Testament in one volume than to have the holy books in four or five volumes. Also every day I teach the children religion, making my lessons rest principally upon the Holy Scriptures. (I do not mean to imply that I neglect the proofs from reason.) Now the children bring with their catechism their Gospels; but often it comes to pass that I build up my instruction for that day upon an example taken from the Acts. For instance, in regard to baptism, I cite Acts 8, 20-40. As they have not the Acts of the Apostles among their portions of Scripture, it comes to pass that they retain in their minds but very imperfectly the example which I have cited. With the appearance of this new edition this inconvenience will disappear, for there they have all together. To sum up, this new edition of the New Testament is very good. I should say, however, that it lacks two things. First: Historical and geographical notes, with an introduction, very short, at the head of each Gospel or Epistle, briefly making known the author and the object he has in mind, etc. Second: One or two maps to make known the lands

where the events related by the evangelists took place. Pardon my mentioning these wishes, inspired not by a desire to criticize your work, but by the idea which I cherish of seeing all our church members know the Gospels not only as a doctrine but as to the atmosphere in which they were produced.

THE AMERICAN MISSION, CONSTANTINOPLE.

THE Western Turkey Mission of the American Board has addressed the following letter to the American Bible Society. The intimate co-operation spoken of in the letter has been a source of great satisfaction to the Bible Society; more especially since it has been effective for nearly seventy-five years:

BIBLE HOUSE, CONSTANTINOPLE, TURKEY,
May 24, 1906.

As the results of another year of labor in this mission are gathered up in the reports of its stations, we, who are assembled in the annual meeting at Constantinople, find ourselves indebted to other societies for help and encouragement. No other co-operation has been so intimate with daily work in our field as that of the American Bible Society. To the liberal terms on which the volumes of Scripture are furnished we owe our success in supplying the Bible to thousands of homes of the poor. Attractive bindings and good print are always an inducement to all classes of purchasers. No other publications within the reach of the middle classes have these qualities to such an extent as the Bibles we distribute. We are further indebted to the Bible Society for actual assistance in the support of the working force in the field. Side by side with our preachers and teachers, your agents have labored in spreading the gospel. Where funds have failed us, you have come to our relief by occupying vacancies or by sharing in the expense of supporting our co-laborers who assist in selling Bibles.

While the financial and executive relations of the Bible Society and the Western Turkey Mission are a matter of satisfaction to us, we are still more earnest in an expression of gratitude to God for the sympathy in purpose and method which has made co-operation successful. This sympathy is manifest not only in the relations of our respective organizations, but in those of individuals on the field.

We feel it a special dispensation in favor of the work that the chief representative of the American Bible Society among us is a veteran in the service of our mission, who has an intimate knowledge of the needs and progress of the several stations, and who has left in at least one station substantial proof of his efficiency and wisdom as a former member of our mission.

On behalf of the Western Turkey Mission,

CHARLES K. TRACY,
MARY E. KINNEY.

THE ARABIC BIBLE IN COURT.

THE Arabic Bible has been before the courts in Egypt in a curious case. The Egypt General Mission (London, Eng.) has a bookstore in Suez. Outside of the door a Bible is kept in an open case for passersby to read. Last summer some Mohammedan lads, for a joke and as an expression of their contempt for Christians, tore out leaves from this Bible and threw dirt upon it. The bookseller, Salim, thereupon complained to the police and the young hoodlums were arrested.

In a Mohammedan country it is a very serious offense to show disrespect to a holy book. The Koran everywhere speaks of the Pentateuch, the Psalms, and the Gospels as holy; consequently these young fellows were in pretty serious plight on being taken before the court. The lawyer who defended the lads made the point that the Bible is not holy. The one spoken of in the Koran having become lost, this Bible is an ordinary book which none are bound to respect. Upon this, Salim, the bookseller, who is himself a converted Mohammedan from Zanzibar and well educated in Mohammedan law, addressed the court. He used his opportunity for all that it was worth, telling the Mohammedan judges what the Bible teaches and why it is to be accepted as the Book of God. All were much interested. The presiding judge gave judgment in favor of the Bible, and sentenced the unhappy young fellows to three months' imprisonment, although the bookseller begged for mercy to be shown them on account of youth and ignorance. Such a decision from a Mohammedan court is interesting. Since this episode no one has molested the Bible that stands outside the bookstore in Suez; many a Mohammedan, however, has stopped to read it.

THE "FOWLS OF THE AIR" CHRISTIAN.

(Translated from "The Christian News.")

THE following is a story of the conversion of Mr. Kiyosuke Oe, a fisherman in the island of Awaji:

"In April, 1904, I taught a fisherman named Oe about the gospel. As he was much moved by the teaching about God and salvation, I advised him to become a Christian at once, but he said that he would do so after more mature consideration. Then I said: 'It is very dangerous to hesitate in such matters, for it is said in the Bible, "This night thy soul may be taken away."'

"His reply was: 'Both my wife and myself are as yet only about thirty, and are very healthy. My four children are also well and strong. We will be all right for at least ten or twenty years more.' So saying, he did not follow my advice. So I sent him a Bible with the hope that it might do him good.

"A few months later his wife fell sick and died the

same night. Now, the fisherman had lived from hand to mouth and was so poor that a day's rest from work was likely to bring starvation to his family. Thus he was left with the entire care of his children, the oldest of whom was but eleven years of age. If he stayed at home caring for his children, who would work and support them? If he went out to work, who would take care of his little children? In this sad dilemma he became desperate and tried to put an end to his life.

"Having reached this decision he shut himself up in a room for the purpose of committing suicide, but was reluctant to do so on account of his dear little ones whose welfare, crazed as he was, he could not but consider.

"Just then the children, who had been playing joyously, entered the room and threw the Bible that I had sent to him on his knee. He picked it up in an absent state of mind and, opening it, his eyes fell upon the words, 'Behold the fowls of the air: for

they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?' The words struck him with great power, and into his heart, which had been full of despair, there entered a great light of hope. He repented of his sins on the spot and determined to become a Christian. He at once called upon a Christian, and, after narrating what had happened, asked him to pray for him. Thus he was saved and obtained true peace of mind.

"Since that time, the little eleven-year-old girl has been taking care of her younger brothers and sisters, as if she were their real mother; she also cooked for the family. Now he can go out fishing every day, just as he had done when his wife was alive, and is perfectly happy. Every evening voices singing hymns are heard in his poor cottage, and the glory of God is shining out of the little window. He has been nicknamed 'Fowls of the Air Christian,' and is well known in that neighborhood by this name."

DOMESTIC DEPARTMENT.

SOME RECENT AUXILIARY MEETINGS.

WE note a few meetings of auxiliary societies recently held. The Sussex County, long known for its faithful and honorable devotion to the cause, met on June 6th at Stanhope, New Jersey, and spent the day in the careful consideration of the various phases, not only for its own work but of the general distribution of the Scriptures through the world. For this purpose Dr. Fox was able to reach the meeting in the afternoon and was listened to with much interest.

On June 12th the Orange County (N. Y.) Society, held its 95th anniversary at Goshen in the Methodist Church of that place. The attendance was good. The morning was taken up with the consideration of the detailed business of the society. A fine luncheon was served by the ladies of the church, and in the afternoon Dr. Fox gave an address.

Dr. Haven visited the Geneva (N. Y.) Bible Society, addressing a large audience at a union meeting held in the Presbyterian Church on Sabbath evening, June 21st.

The Obion County Auxiliary held its anniversary meeting at Troy, Tenn., on June 3d. This society was organized in February, 1858. The Rev. Dr. French, Field Agent of the Society in Tennessee and the adjoining states, addressed a large audience at the Cumberland Presbyterian Church, and in the evening at the Associated Reformed Presbyterian Church, a collection being taken at both services, the lion's share of which, by vote of the executive committee, was directed to be sent to New York.

THE REV. MEAD HOLMES, D.D.

THE American Bible Society loses another Life Member by the death of the Rev. Mead Holmes, D.D., of Rockford, Ill. Dr. Holmes was born eighty-six years ago in New York City, where he prepared for college, taking his college course at Wesleyan University. He was eminent in the ministry and as a Sunday-school lecturer forty years ago, and he later led a life of influence in Rockford city affairs to which a marked individuality imparted no little interest. Dr. Holmes was the founder of the Mary Holmes Memorial Seminary for colored girls at Westpoint, Mississippi. Many other benefactions also are connected with his name.

BIBLE SOCIETY RECORD.

NEW YORK, August, 1906.

AMERICAN BIBLE SOCIETY.

THE stated meeting of the Board of Managers was held in the Bible House Thursday, July 6, 1906, Theophilus A. Brouwer, Vice-President of the Society, in the chair.

The Rev. Dr. Ingersoll, Secretary of the Society, read the sixty-first chapter of Isaiah and offered prayer.

Among other items of business transacted were the following: The Committee on Agencies was given power, at its discretion, to make certain modifications of the plan hitherto adopted to govern the relations of the American Bible Society with the Bible

society of Virginia; these modifications not to effect the substance of the agreement.

The Rev. J. P. Wragg was requested to represent the Society at the Negro Young People's Congress, to be held during the summer in Washington, D. C.

Grants of books in the domestic field to the number of 26 were made, amounting to \$123.31.

A grant of Portuguese Scriptures was made to the Madeira Mission of the Methodist Episcopal Church amounting to \$22.50.

The Secretaries reported the following consignments to Foreign Agencies during the month of June under previous appropriations: To the Brazil Agency, 706 volumes, value, \$1,239.76; Central America Agency, 4,495 volumes, value \$784.36; Mexico Agency, 383 volumes, value \$106.49; and the West Indies Agency, 1,988 volumes, value \$217.26. Total, 4,572 volumes, value, \$2,347.87.

The issues from the Bible House for the month of June were 78,196

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Directors.

William Ballantyne, Washington, D. C.
Deacon Charles F. Thompson, Brattleboro, Vt.

Deceased Life Members.

Rev. William Alexander, D.D., LL.D., San Anselmo, Cal.
Rev. Samuel B. Smith, D.D., Grand Rapids, Mich.
Rev. Joseph J. Woolley, Pawtucket, R. I.
Rev. Burdett Hart, D.D., Philadelphia, Pa.
David Espy, Arrowsmith, Ill.
Rev. J. A. Clifton, D.D., Marion, S. C.

HOW TO SEND MONEY BY MAIL.

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

Summary of Annual Reports received in June, 1906, from 10 Auxiliaries.

Receipts from sales in twelve months.....	\$4,011 00
Receipts from collections and donations.....	6,003 38
Paid American Bible Society on book account....	496 40
Paid American Bible Society on donation account..	1,135 09
Expended on their own fields.....	178 06
Value of books donated.....	457 22
Value of stock on hand at date.....	853 93
Number of these auxiliaries reporting general operations.....	2
Collecting and distributing agents employed.....	2
Families visited by them.....	45
Families found destitute.....	11
Destitute families supplied.....	11
Sunday-school children supplied.....	2
Individuals supplied in addition.....	12

RECEIPTS IN JUNE, 1906.

LEGACIES.

Eastburn, Bishop Manton, late of Boston, Mass.....	\$5,820 39
Evans, John G., late of Cambria, Wis.....	283 60
Graham, Jane S. W., late of Media, Pa.....	1,715 00
Martin, Robert, late of Fayette Co., Ind.....	169 39
Savage, Rev. Geo. S., late of Winchester, Ky.....	500 00
Sloane, John, late of New York, N.Y.....	5,000 00
Smith, Rev. E. G., late of Princeton, Ill.....	50 00
Vanderburgh, Chas. E., late of Minneapolis, Minn.....	500 00
	\$14,084 78

LEGACIES AND GIFTS AS TRUSTS.

Welsh, Miss M. E., Gift.....	\$60 00
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GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A Friend, Baltimore, Md.....	\$55 00
A Friend, Brenham, Tex.....	20 00
Allen, Margaret S., Philadelphia, Pa.....	70 00
Alton, Anne, New York, N. Y.....	1 00

Anonymous.....	\$2 00	Lawrence, Martha S. (As a Memorial to her Father, Hubbard Lawrence.).....	\$25 00
Anonymous, for Foreign Fields.....	1 00	Leclerc, Louise H., New York, N. Y.....	25 00
Barr, Anna A., Plymouth, Ind.....	5 00	Levyett, Thos., Hawthorn Villa, Rothensfield, No. Tambridge Wells, England.....	2 43
Berhenke, C. E., Lena, Ill.....	5 00	Lust, Israel, Bucyrus, O. (For Distribution in Gentle Lands.).....	10 00
Bewkes, Lambert, Paterson, N. J.....	6 00	Marsh, Miss S. E., Chicago, Ill. (For the Blind.).....	1 50
Brainerd, Eveline H., New York, N. Y.....	10 00	Mead, Miss, New York, N. Y.....	2 00
Carrington, W. A., New York, N. Y.....	1 00	Meadowcroft, Wm. H., New York, N. Y. (Bibles for San Francisco.).....	2 00
Case, Herbert E. B., Guam.....	5 00	Milne, Rev. A. M., Buenos Ayres, S. A.....	25 00
Certain Readers of the <i>Christian Herald</i>	5 02	Morgan, Mrs. E. P., America, Ga.....	5 00
Collins, L. A., Easton, O.....	5 00	Morton, D. F., New York, N. Y.....	80 00
Cook, Rev. C., Dodgeville, Wis.....	100 00	Mrs. Ralston's S. S. Class, Red Oak, Iowa.....	1 60
Crain, Mr. and Mrs. Edw. H., Albany, Ga.....	5 00	Nichols, Annie, Searsport, Me.....	1 00
Cushman, Henry C., Pensacola, Fla.....	100 00	Nute, Mrs. Mahala, Flemingsburg, Ky.....	1,000 00
Demaree, S. W., Morgantown, Ind.....	1 00	Parris, Dr. J. B., Westport, Mass.....	5 00
Ely, Edward P., Minneapolis, Minn.....	5 00	Plummer, Mrs. J. L., Springfield, O.....	2 00
From a Friend, Monson, Mass.....	2 00	Poetter, J. H., Walnut Creek, O.....	2 00
Gardner, Mrs. F. W., Savannah, Ga. (Bibles for San Francisco.).....	5 00	Porter, C. J. A., Browning, Mo.....	1 00
Garrett, John B., Philadelphia, Pa.....	25 00	Rainey, Mary J., Xenia, O.....	2 00
Gilchrist, Mrs. J. N., McGregor, Ia.....	5 00	Raymond, H. R., Starkville, Miss.....	10 00
Gillet, George, Swalesdale, Pa.....	5 00	Rhyne, W. E., Dallas, N. C.....	2 50
Hall, Sarah A., Meriden, Conn.....	70 00	Schroer, E., New Knoxville, O.....	2 00
Hamilton, Harriet A., Lyndon, Ill.....	1 00	Shead, Mrs. Hiram W., Stockbridge, Mass.....	1 00
Hogg, S. L., Pataskala, O.....	2 10	Spurling, M. L., Campbellville, Ky.....	5 00
Johnson, Mary C., Elizabeth, N. J.....	1 60	Thompson, Mrs. S. B., Schuylerville, N. Y.....	2 00
Joslyn, Chas. S., Estate of, Kenwood, N. Y.....	100 00		
King, James L., Cambridge, N. Y.....	10 00		
"Kingston," N. Y.....	20 00		
Ladies' Ass'n of Ger. Ref'd Ch., New Knoxville, O.....	20 00		

Tompkins, Rev. W. A., Farnham, Va.	\$1 00
Umlauf, S. C., Mt. Airy, Pa.	1 00
Unnamed, Monroe, La.	10 00
Vail, Mrs C. E., New York, N. Y.	5 00
Weston, Mrs. Kate L., Germantown, Pa.	5 00
Wetherbee, Herbert E., West Rindge, N. H.	30 00
	\$1,866 15

CHURCH COLLECTIONS.

ARKANSAS.	
Henderson, Chapel, Meth. Ep. Ch.	\$5 50
CALIFORNIA.	
Bodie, Meth. Ep. Ch.	1 25

CONNECTICUT.	
Hampton, First Cong. Ch.	8 65
Stratford, Cong. Ch.	4 10
Wilton, Cong. Ch.	4 30

GEORGIA.	
Atlanta, North Ave. Pres. Ch.	6 65

ILLINOIS.	
Knox and Mt. Olive, Charge at.	2 00

INDIANA.	
Milbroy, Meth. Ep. Ch.	6 00
Terre Haute, Maple Ave. Meth. Ep. Ch.	4 00
Upland, Meth. Ep. Ch.	10 00

IOWA.	
Vinton, Meth. Ep. Ch.	5 00

KANSAS.	
Biley, First Pres. Ch.	5 25

KENTUCKY.	
Louisville, Portland Ave. Pres. Ch.	6 00

MASSACHUSETTS.	
Hatfield, Cong. Ch.	21 64
Westport, Pacific Union Cong. Ch.	10 00

MICHIGAN.	
Detroit, Calvary S. S.	5 00
Ewart, Meth. Ep. Ch.	7 00
Gagetown, Meth. Ep. Ch.	2 00
Ithaca, Meth. Ep. Ch.	9 00
Northport, Cong. Ch.	2 27
Port Hope, Meth. Ep. Ch.	1 00

MINNESOTA.	
Lake City, Ger. Meth. Ep. Ch.	4 00

MISSISSIPPI.	
Mississippi Conf., Meth. Ep. Ch. South	50 00

MISSOURI.	
Barnard Circuit, Meth. Ep. Ch. South	\$3 00
Hannibal, Park Meth. Ep. Ch. South	3 00
Marceline, Meth. Ep. Ch. South.	5 00
Nevada, Westminster Ch.	2 90
St. Joseph, Hundley Meth. Ep. Ch. South.	3 00
St. Louis, Cong. Ch.	5 60

NEBRASKA.	
Central City, Pres. Ch.	17 00
Maimo, Pres. S. S.	60
Winnebago, Indian Pres. Ch.	2 79
Wood Lake, Union Ch.	1 00

NEW JERSEY.	
Stockton, Pres. Ch.	6 00
West Hoboken, First Ref'd Ch.	5 34
Westwood, Ref'd Ch.	17 22

NEW YORK.	
Binghamton, Mem'l Pres. Ch.	2 50
Brooklyn, Ch. of the Pilgrims.	100 98
Crown Point, First Cong. Ch.	3 25
Flushing, First Cong. Soc'y.	30 00
Geneva, First Universalist Ch.	2 70

Millstone, Ref'd Ch. of Hillsborough.	\$22 21
New York, Collegiate Ref'd Ch.	80 91
Rochester, Church, Sunday School, and Y. P. S. C. E.	12 39
Round Lake, Meth. Ep. Ch.	10 00
Susquehanna, Pres. Ch.	6 00

NORTH CAROLINA.	
Canton, Pres. Ch.	1 25
Concord Presbytery, Bethesda Ch.	1 00
Haskens Charge, West North Carolina Conf., Meth. Ep. Ch.	42 00
Lowell, Meth. Ep. Ch. South.	16 00
Mathews Circuit, Meth. Ep. Ch. South.	2 60
North Carolina Conf., Meth. Ep. Ch. South.	19 59
West North Carolina Meth. Ep. Ch. South.	2 00

OHIO.	
Chatham, Meth. Ep. Ch.	1 86
Dresden, Pres. Ch.	4 24
Junius, Pres. Ch.	5 00
New Knoxville, Ger. Ref'd Ch.	50 10
Parma, First Pres. Ch.	3 00
Somerset, Meth. Ep. Ch.	4 00
Toledo, Salem Ger. Meth. Ep. Ch.	6 00

OREGON.	
Portland, First Cong. Ch.	25 50

PENNSYLVANIA.	
Dickinson, Pres. Ch.	1 75
Does Run, Pres. Ch.	4 05
Greenville, Church at.	2 51
Harrisburg, Pine St. Pres. Ch.	67 06
Paradise, Sunday School at.	1 45
Sinking Valley, Pres. Ch.	4 11

SOUTH CAROLINA.	
Anderson, Central Pres. Ch.	2 15
Ebenezer, Church at.	5 00
South Carolina Conf., Meth. Ep. Ch. South.	12 00
Tirzah, Pres. Ch.	8 30

SOUTH DAKOTA.	
Huron, First Pres. Ch.	7 89

TENNESSEE.	
Brownsville Station, Meth. Ch.	15 00
Rogersville, St. Mark's Pres. Ch.	2 00
Whitesburg, Pres. Ch.	2 10

TEXAS.	
Hempstead, Pres. Ch.	2 80
San Marcos, Church at.	3 53

VIRGINIA.	
Manchester, Central Meth. Ch.	42 08
Tygart, Valley, Pres. Ch.	2 00

WEST VIRGINIA.	
Benwood, Charge at.	3 00
Wellsburg, Pres. Ch.	25 00

WISCONSIN.	
La Crosse, First Cong. Ch.	21 25
Shawano, Meth. Ep. Ch.	2 00

C. M. E. General Conf.	6 50
	\$965 94

AUXILIARY SOCIETIES.

Alabama.	
Alachua Co., Fla.	\$91 35
Allen Co., O.	29 45
Aurora Co., Ill.	6 60
Beechwoods, O.	50 00
Benton Co., Ia.	15 00
Brooklyn, N. Y.	37 94
Calumet Co., by Stockbridge Br., Wis.	5 47
Chester Co., S. C.	40 00
Cincinnati Young Men's, O.	281 18
Clark Co., O.	84 43
Columbus Welsh, Wis.	9 62

	Credited as Donation.	Credited on Account.
Cottonwood Co., Minn.		\$20 0
Denver, Colo.		24 0
Edmund Co., S. D.		9 4
Gainsville, Ala.	\$9 10	
Gasconade Co., Mo.	75 00	
Geneva, N. Y.		4 5
Greene Co., N. Y.		19 1
Hancock Co., Ia.		7 6
Hancock Co., Ill.	4 50	
Jefferson Co., W. Va.	66 54	
Johnston Welsh, Pa.	73 10	
Kanawha Co., W. Va.		\$49 1
Knoxville, Tenn.		26 8
Lauderdale Co., Ala.		11 0
Linn Co., Kan.		6 5
Long Island, N. Y.	200 00	
Marion Co., Ia.		5 0
Maryland.		188 5
Massachusetts.		401 8
Memphis and Shelby Co., Tenn.		82 1
Morning Sun and Vic., Ia.		10 7
Nashville, Tenn.		6 9
New Cambria, Mo.		23 5
Ogle Co., Ill.		150 0
Oshkosh City Welsh, Wis.	100 00	
Ottawa Welsh, Minn.	76 00	
Pasquotank Co., N. C.		22 54
Pennsylvania.		1,142 12
Plymouth Co., Ia.		50 0
Ramsay Co., Minn.		94 88
Ripon, Wis.	1 00	
Rockville, Conn.		3 78
Seneca Co., O.	10 00	
Sharon, Conn.	10 00	
Steele Co., Minn.		2 21
St. Louis, Mo.		45 88
Sussex Co., N. J.	90 00	30 00
Wayne Co., Mich.		51 68
Wayne Co., O.		43 60
Woodford Co., Ky.		84 90
	\$767 66	3,404 54

RETURNS FROM BOOKS DONATED.

Churches at Haywood, Lockville, Broadway, and Evans, N. C.	\$4 10
Cong. Church, Greenville, S. C.	4 00
Eyrick, Katherine, Wellsville, O.	1 00
Guam Mission, Ladrone Islands.	5 00
Hardy, J. E., Victor, Colo.	3 15
Heuvel, A. J. Vanden, Rochester, N. Y.	3 80
Hutton, S. G., San Antonio, Tex.	5 42
Moore, J., Hayden, Ky.	25
Presbyterian Board of Publication, Philadelphia, Pa.	6 40
Skinner, Rev. J. W., Fort Collins, Colo.	\$19 70
Wilbe, H. V., Elk Park, N. C.	1 60
	\$34 42

Agency Among Colored People of the South.

MISCELLANEOUS.	
Retail Sales.	\$1,634 36
Trade Sales.	869 80
Sales of Waste Material.	157 09
Rentals.	4,025 73
Income from Trust Funds.	2,419 23
Income from Available Funds.	185 58
Income Subject to Life Interest.	1,834 92
J. Burr Legacy Income.	69 81
Fitch Shepard Bible Fund.	285 37
Bills Receivable.	1,050 00
Record.	3 70
	\$12,583 65

Total Receipts.

THE FOLLOWING TRANSFER FROM BOOK ACCOUNT TO DONATION ACCOUNT HAS BEEN MADE.

Ogle Co. Bible Society, Illinois.	\$519
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CASH STATEMENT FOR JUNE, 1906

RECEIPTS.		DISBURSEMENTS.	
m Auxiliaries, as Gifts	\$767 66	For Field Agents' Salaries, etc.	\$1,085 58
Legacies.....	14,084 78	.. <i>Bible Society Record</i> , Salaries, Postage, etc	141 18
Churches.....	965 94	.. Agency for Colored People.....	977 58
Individuals	1,866 15	.. Foreign Agents—Cash	957 42
Sales of Bibles Donated	54 42	.. Grants to Missionary and other Societies.....	1,750 00
.. Agency for Colored People	1,040 68	.. Legacy Expenses	7 03
Perpetual Trusts—Income	2,419 23	.. Diffusion of Information	20 83
Bible House—Rents.....	4,025 79	.. Bible House Expenses—Taxes, Repairs, Fuel,	
Manufacturing Department — Sales of		Insurance, etc.....	1,196 41
Waste Material, etc.....	157 09	.. General Expenses	3,308 58
Salesroom—Cash Sales.....	1,684 36	.. Manufacturing Department—Material, Wages,	
Auxiliaries—For Books.....	3,404 54	etc.	15,785 79
The Trade	869 80	.. Depository—Salaries, Boxes, Cartage, etc.....	943 90
Income from Available Funds—Interest....	185 58	.. Salesroom Expenses	184 83
Trust Funds—Income Payable Beneficiaries	1,834 92	.. Bills Exchange Paid.....	9,773 34
J. Burr Trust—Income.....	69 81	.. Beneficiaries—Annuities.....	1,627 37
Amount Received to be Held as Trust.....	345 37	.. Amount Trusts Invested.....	323 17
Bills Receivable.....	1,050 00	.. Sundries.....	375 00
Sundries.....	3 70		\$38,458 01
	\$34,779 82	Cash Balance to July.	24,510 45
Balance from May.....	28,188 64		\$62,968 46
	\$62,968 46		

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Story of the American Bible Society for 1905.

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| 1 Where and How the Bible Goes. | 15 What It Does. |
| 2 (Out of Print.) | 16 Testimony from Foreign Missionaries as to the American Bible Society. |
| 3 Bible Work in the Philippine Islands. | 17 The Nineteenth Century to the Twentieth. |
| 4 The Bible and Foreign Missions. | 18 Eighty-four Years. |
| 5 What Can Young People Do for the Bible Society? | 19 The Hand of God in the Circulation of the Bible. |
| 6 Common Inquiries and Answers. | 20 The American Bible Society and the Auxiliary Societies. |
| 7 8, and 9 (Out of Print.) | 21 The Man with the Wonderful Book. |
| 10 A Wise Word from a Prominent Missionary Leader. | 22 The Bible at Work. |
| 11 The Translation and Distribution of the Bible (Edwards). | 23 Book that Makes Nations (see Special Leaflets). |
| 12 The Keystone of Christian Missions. | 24 Sowing the Bible. |
| 13 President Roosevelt on the Bible. | 25 The Book of Power. |
| 14 Bread on the Waters (Wakusa Murata of Japan). | |

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Bible Society Retrenchment and Missions.
Bookless Africa and the Book.
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The Bible Society Indispensable.
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